

Character of POPERY

AND

Arbitrary Government,

With a Timely Caveat and Advice to all the *Freeholders, Citizens and Burgeses*, how they may prevent the same,

By choosing Good MEMBERS

To Serve in this

New Parliament.

Hebr. 12. 16. *Left there be any prophane person, as Esau, who for one morsel of meat sold his Birth-right.*

Gentlemen,

1679

THE many and eminent dangers occurring to this Kingdom of late years from its intestine Treacheries and Baseness, have produced that Consternation, and that Jealousie in the minds of all good people, as render them diffident both of their Friends and Fortunes, knowing no more which way to dispose of their Estates, than their Affections: *Terras Astrea reliquit, A Kingdom divided within it self, can never stand*: and this was our condition; when those very men (the Servants of the Publick) who ought to conduct and stand by us in the day of Battel, have been the Persons in the World most likely to betray us, and lead us up like Sheep to the Slaughter. Those *Danbean* Senators, from whose Wisdom so much was expected; those Pensionary Tribunes of the People, from whose Integrity so much was hoped, have, instead of securing that Peace and Tranquillity, that Religion and Property which all good men wish'd for, not only disturb'd the one, but hazarded ruining the other; *Quid non mortalia pectora cogit, auri sacra fames?* our Temple of Janus seems to be already unlock'd, and we have every hour reason to expect the French King should fling open the doors: And then, if two or three hundred Dutch Mariners could present us with such Horror and Apprehensions, as we all know they did at their arrival in *Chatham* River, how much greater now will our distraction be, when an Army of fifty or sixty thousand French-men is Landed amongst us! When the Father must forsake his innocent and pretty Orphans, the Husband his disconsolate and helpless Widow, leaving them to be

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murder'd

murder'd by the Papists at home, whilst he himself by his own death is compleating the Tragedy abroad! Are you not yet sensible of your condition? do you not yet perceive your approaching ruine? Think how the *French King* shakes his *Fasces* over us, when at the same time the Treacherous *Papist* renders us naked to his correction! Think how entirely your happiness depends upon our most gracious Sovereign's Life; and then reflect upon the many Attempts there have been to rob us of that Blessing! Think how many good sufficient House-keepers have no sooner committed themselves and Families to rest, but by that dreadful noise of *Fire, Fire*, (occasion'd by some Jesuitical malice) have been waken'd from their innocent slumbers, just time enough to behold their *All* consum'd in a few hours, which they with the sweat of their brows had been so many years acquiring! Think how your Trading's lost, and at the same time your Charges encreas'd, by keeping up a standing Militia in your own defence! Think how your ancient Apostolick Religion, (for the which your Predecessors have not fear'd to die) is now upbraided and threatned by the Idolatrous Superstition of an old Heathenish worship, under new Names, viz. *Popery*! Think how your Magistrates are murder'd before your eyes, for supporting that Liberty and Property whereby alone you subsist! That Property which entitles you to something you may call your own, which having enjoy'd your self, you may bequeath to your Posterity after you: That Property which satisfies your hunger and thirst with wholesome and substantial food, as good Beef, Mutton, &c. meats unknown to any in an absolute Monarchy, under the degree of the Nobility: That Property which gives you wherewithall to protect your Nakedness from the violence of the several Seasons: That Property which submits your Taxes and Impositions to the will and discretion of your own Representatives, who in all such cases have power to say, *Hisbert shall you come, and no farther*: Also that Liberty which gives the Subject of *England* a fair and equal Tryal against his King, the Tenant against his Lord, and the Servant against his Master; which preserves unviolable the Rights of the meanest Peasant, even in despite of the highest Prerogative; securing both his Life and Fortune from all but the most just decree of twelve of his own Neighbours.

When at the same time, your Neighbours in *France*, *Spain*, and other Popish Governments, have no other security either for their Estates or Beings, save the grace or favour of their Prince; which renders them and their Posterity perpetual Vassals to the Crown. When in *Sicily* you may behold many hundred Acres of rich Soyl lie un-tilled, by reason of the vast Impositions laid upon them by the King of *Spain*. When in *France* upon any Holy-day you may behold whole Troops of Farmers, begging the charity of Passengers as they travel along the Road. When their food and subsistence is, some coarse Bran-bread, a few Onions, Roots, and Water: or if ever they become so wealthy as to purchase a small Joynt of Meat, then presently so much must be allow'd to their Prince for such a prodigal debauch. When their Farmers have scarce Cloaths sufficient to cover their Nakedness, being contented to go in Wooden Shoes, and all things else proportionable; so that they are in a much worse condition, than those Poor to whom we pay Collection. When they can call nothing their own, since you may often see all that they have, to the very Cloaths on their backs, taken from them by an Edict or Proclamation: and this for no other end, than to sacrifice them to the luxurious desire of Glory, (or rather destruction of Mankind) so inseparable from absolute Monarchy. There you may see the poor Tenant ground to Beggary, betwixt the Tax-gatherers on one hand, and the griping Landlords on the other. There you may behold the Merchants, Tradesmen and Artificers, paying excessive *Gabels* or *Excise*; almost as much as the Commodity it self is worth, for every Egg or bit of Bread they put in their mouths. Their very Labours are not their own; their very Stocks are borrow'd of them (which is but a civil way of Robbing) without any hopes of ever being paid again either Principal or Interest: their Houses exposed to Free-quarter; and what not? Nothing is more usual than to see a Nobleman, with a whole Train of Horse and Attendants, ride over the poor peoples Corn when ready to Reap, and no man dares ask why they do so. Nothing more frequent than to have loaded Carrs, Waggon, &c. compell'd to retire and give way to any giddy-headed Coxcomb on Horse-back, that claims but the Title of *Chevalier*. These and a thousand more inconveniences are incident to Absolute Monarchy, and Absolute Monarchy incident to Popery; which is the only Reason that renders this Religion so amiable in the eyes of Princes,

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Now for you *Nobility* and *Gentry*, give me leave to tell you, that in this Matter you are no less concern'd than the Commonalty, since the more you enjoy, the more you have to lose: And I think you have no reason to question, but that if once the Government of Parliaments be supplanted by the Sword, you would soon be resolv'd into the Body of the Commonalty; for I never observ'd a Red-coat in *Oliver's* standing Army that ever made any difference between a Lord's House and the meanest Farmer's; neither do I believe, that if there were no Parliaments, the privilege of Peerage would long signify any thing. And as for the *Gentry*, I know no privilege they could pretend to, why their Estates should be less obnoxious to Taxes, than those of the meanest Commoner; however, if they should be more favourably dealt with, it is but the Prince's courtesie, which he may continue or abrogate at his pleasure. Therefore the Concern is universal, and he who betrays it, is no less a Traitor to himself in particular, than to his Country in general.

Having thus therefore expos'd those misfortunes which ever attend upon Popery and Arbitrary Government, give me now leave to recommend to your more serious consideration some remedy, whereby you may at least hope to assuage the grief, if not to perfect the cure, of what you so much fear: And this can only be done, by searching to the bottom of our evils, *Radice m peiora*, by retiring from the event to the cause, wherein, I fear, we may discover some Members of the late Long Parliament to have acted a considerable part, being themselves the accessaries, but those that chose them the principals of all our present evils.

As we now have, so heretofore all other Nations had their *Ordines Regni*, or *States*, though distinguish'd by different Names, such were the Fathers of Families, and Princes of Tribes among the *Jews*; the *Ephori* among the *Lacedemonians*; the *Senate* among the *Romans*; the *Forum superbiante* amongst the *Aragonians*; and now the *Diet* among the *Germans*; all which in *England*, *Scotland*, *France* and *Spain*, are comprehended under the Name of *Parliaments*. But however the original institution of these were for one and the same purpose, *viz. Salus Populi*, the preservation of the people, as being all Governments of the mix'd or *Gothick* Model; yet they have most of them lost both their form and ends, for the which they were at first design'd, being subverted and degenerated, some into Republicks, as part of *Italy*, others into Tyranny, as *France* and *Spain*; where, by the cunning and address of some of their late Princes, by the servility and folly of the Nobility and *Gentry*, by the suppleness, treachery and fawning of the Clergy; as lastly, by the ignorance and stupidity of the common people, in those Kingdoms where Popery had so long prevail'd, (in first giving up the power they had of raising Taxes, whereby their consent to the making of Laws was quickly after thought unnecessary) they are reduced to that pass, that their Parliaments are only to execute that Law which the King himself makes, to raise that Tax which the King himself levies, having a propriety in nothing but their own slavery. So that *England* at present seems to be the only place, which retains its primitive method of Rule by Parliaments, who (according to their first institution) serve as Council for the King, and Advocates for the People; and this when duely executed, without any fraud or partiality on either side, may be properly call'd a mixt or limited Monarchy, wherein the King hath his share in the Government, and (subordinate under him) the people theirs, being undoubtedly (when each move regularly within their own Sphere) the best Constitution for the good of both, that is yet extant in any part of the known World, provided it could always remain as it now stands, wherein we participate of the good, without any of the ill of all other Governments. But when either some disaffected Minister with the Prince, or some factious Subject with the people, shall out of their own private ends occasion a separation or different interest between them, then the Game being once begun, if the Court Suit turns up Trump, we hazard running into a Tyranny and Popery; if the peoples, into a Republick and Presbytery; both which evils proceed from one and the same venomous humour, only differing as the Plague and the small Pox; where, in Popery as in the Plague the venom resorts all into one *Bubo* the *Pope*; when in Presbytery, like the small Pox, the malignancy or virulent matter is more dispers'd into several little *Pustles* or *Elders*, which therefore renders it the least dangerous of the two.

I cannot but be sensible, that to commend to *English* men the present Government under which we live, and that wise institution of the *Great Council*, (as it was anciently) or Parliament, (as it is now call'd) some may think as needless, as to praise the usefulness and necessity of the Air we breath; since as we owe our subsistence to the one, so ought

ought we to attribute all our happiness and well-being to the other; for that it is this Constitution, this conjunction of King and People, that hath in so many Ages preserv'd us from being expos'd to the arbitrary will of *one single person*, who though he may happen sometimes to be wise, temperate and just, yet that is but casual, since in most private Families there are seen two descents of rash, prodigal, and voluptuous Heirs, for one that is sober, prudent, and thrifty. It is this that hinders the Subject from being given up as a prey, not only to the will of the Prince, but (which is ten times worse) to the unreasonable passions and lusts of Favourites, chief Ministers and Women, when instead of a Monarch, (who governs but in Name, as it often happens) be ruled like the ancient *French*, by an insolent *Major* of the *Palace*, who will be sure to mind the private interest of himself and family, ten times more than that of the Prince, or the publick Good; or like the *Turkish Empire*, under a weak *Grand-Seigneur*, by the prevailing Concubine of the *Seraglio*, who is perhaps her self manag'd by no higher dictates than that of her chief *Eunuch*, or *see-Slave*. I should not speak a word in a Subject so evident and perspicuous, did I not observe the impotent Ambition of some men, who care not (provided they may trample upon, and domineer over their inferiors) how much their superiors do the like over them, their souls (like most insolent mens) being mean enough to submit to it; or else through the ignorance and stupidity of some lazy insignificant Gentlemen, who care not how things go, provided they may enjoy their Hawks, Hounds, or Bowling-green Meetings; and for Politicks, are govern'd by their *more impertinent Chaplain*, or Parson of their Parish. Did we not (I say) daily see the designs of some idle, covetous and sycophant Clergy-men, who like Ivy, though it cannot grow without the support of the Oak, and yet will destroy it at last, do in private Parlours, over a glass of Ale, as well as in their Pulpits, over their Cushions, set up absolute Monarchy to be *jure divino*, declaiming against the unreasonable stubbornness of any Parliament, that will not give away the peoples money, and submit themselves to be fleec'd, as often as the chief Minister or Favourite thinks fit. They cry up the Prince like an Angel, so long as he will be their Executioner, to whip, imprison, or hang, all that are not of their flock; or refuse to give up their souls, once again to be managed by an implicit faith, whereby in the meanwhile they might not be troubl'd with those uneasy tasks of Studying, Preaching and Catechising, but may have nothing else to do only to live at ease, keep their Coach and Horses, with a Curate to do all the drudgery, whilst they are making their addresses above, by flattering and informing at some great Nobleman's or Bishop's Table; or else if their parts reach so high, by some sycophant Pamphlet or Sermon against the Government establish'd by Law, they teach that men have no property either in their Lives or Goods, but during the Prince's pleasure. It would be a tedious business, nor is it the design of this Paper, to repeat or answer all their silly futile Arguments upon this Subject; it is sufficient to tell them, it can be easily proved, that the Institution of the *Witten-Gemoot* or Great Councils, were more ancient than Christianity itself amongst our *Saxon Ancestors*, and consequently that the people had their Representatives in those Assemblies, before the Bishops or *Romish* Clergy were so much as heard of in this Island; and that *Tythes* (their *Diana*) were granted by King *Ethelwolf*, (*Anno 885*;) in a general Council of *Earls*, great men, and an infinite number of other *Liege* men of the whole Land: *Vid. Spelman's Councils*, fol. 348. This is but a taste of those many precedents, which have been collected by learned pens upon this Subject; therefore I shall say no more to these Gentlemen, but hope, that if ever their so much desired absolute Monarchy get uppermost, they may every one of them be obliged to maintain (as *William the Conqueror* made the *Monks* of *Ely*) upon free Quarter, a Trooper or Red-Coat at least, to fight, as well as a Curate to preach for them, out of their fat Benefices and Pluralities.

Since therefore at present we live under so happy a Government, where being securely landed our selves, we behold the shipwreck of our Neighbours; and since notwithstanding the Goodness of our Gracious Sovereign, (who desires nothing less than the alteration or subversion of that Government, which as well by his Coronation Oath, as by his own Lenity and good Nature, he thinks himself oblig'd to preserve) there are yet some, who out of their own private ends, endeavour to remove our ancient Landmarks, introducing Popery and Slavery amongst us. Since therefore it is so much the Interest of all true *English* men to maintain these privileges, convey'd from their Ancestors through so many generations inviolable, upon which all our happiness, safety and well-being depends, I think no man in his senses but must confess, that the right way to maintain the end is to

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look to the means, and that is, by taking care what persons they choose for their Representatives, with whom alone they must trust their Estates, Lives and Liberties. Now this Government by Parliaments, however according to its primitive Institution it was without exception the best of all others; yet as well in that as in Christianity, there hath been found out ways of corruption, and that is when either they sit too long, too seldom, or are too frequently dissolv'd; for that too frequent dissolutions are no less dangerous to the Subject than too long sessions: nevertheless, it may be in the Elector's power to avoid the inconvenience of both, and that by making a good choice. Whereas if the Country people will sell all that they have for a glass of Sack, or a pot of Ale, choosing him that will give them most drink to day, though they knew him to be a person who will sell both their Religion, Lives and Fortunes to morrow, then such frequent dissolutions must of necessity ruin us; for that the honest Country-Gentleman, designing no other private advantage, but the true service of his King and Country, hath no reason, neither is he able, once in half a year to spend 4 or 500 pounds, only to purchase a place full of charge, trouble and danger, without any profit to himself, only to serve those who put him to such an unkind expence. Who ever knew a Coachman or Groom buy his place, unless he design'd to rob his Master's Bin? And the Case is the same; for no man can afford to bid so high, as he that designs to make money again of his place. The *Italians* have a Proverb, and 'tis a true one, *That he who buys justice, must sell it again.* Therefore whoever you put to charge in your Elections, blame him not if he makes money again of what he bought, for that you did not lend him your Trust, you sold it him; and what a man hath purchased with his own money, he may lawfully sell again. Now that man who does wilfully give his Voice for a noted Kave or Fool, does his endeavour to ruine both his Country, himself, and his posterity, and to be as bad or worse than the person he chooses; when if the greater part of the House be wiser or honest, it is no thanks to him; and for his part, if none else were concern'd with him, it were no matter if he were made a slave to morrow, especially since he cannot but be sensible how many have already declared, that they would sell their Country for a morsel of Bread; (for I look upon any consideration, though it be an Office or Pension of 2000 pounds *per ann.* as no better in balance with that) so as if a considerable number of such men should get into the House, (and we know that the children of darkness are wiser in their generation than the children of light) in what a miserable condition were this poor Nation in at this juncture of time? The old Lord Treasurer *Barleigh* (who is thought to have been the greatest Statesman that ever this Nation bred) did frequently deliver as a Maxim, or rather as a Prophecie, *That England can hardly be undone, unless it be by her own Parliament;* undoubtedly foreseeing, that all other oppressions as being wrought by violence, might perhaps by violence be in time shaken off again: Whereas when in a Parliamentary way we are undone by a Law, that can never be revert but by a downright Rebellion, because the parties advantaged by that Law will never agree to the repealing of it; and a Rebellion is both so dangerous, and of so black a character, as men either rich or conscientious will hardly engage in it; therefore no publick mischief is so irrecoverable as that which is grown into a Law, and that cannot be impos'd but by Parliament. Wherefore as we tender our Religion, Liberties and Estates, we must (as much as in us lyes) choose a good House of Commons; since there never was a time wherein we more needed men of wisdom, courage and integrity, who will not quit their duty either for want of consideration, for favour, reward, or fear. The first and second of these Accomplishments I suspect not, for that in such a numerous Assembly there cannot want some wise bold men, who will be able to instruct and animate the rest: Therefore I need only speak to their want of integrity, or corruption from private Interest, which usually proceeds either from fear of losing what a man now enjoys, or hope of gaining what he yet has not. For though men may talk high, and keep a great noise with Conscience, and Love to their Country, yet when you come to understand Mankind aright, (not as it should be, but as it is and ever will be) then will you find, that private Interest is the string in the Bear's Nose; it is that which governs the Beast. Therefore by this observation we may guess, who are fittest to be chose Members of Parliament, and who are not.

First, Avoid all such as hold any Office of considerable value during pleasure, they being subject to be over-aw'd. For although a man wish well to his Country, and in the betraying thereof knows that at the long run he mischieves his posterity, if not himself, yet the narrowness of mens minds is such, as makes them more tenderly apprehend a small

present damage, than a far greater hereafter. Such men must of necessity be under a great temptation and distraction, when their Consciences and Interest look different ways, especially having observ'd some men turn'd out of their Employes, after voting for the Interest of their Country. Therefore since these men know before-hand the Inconveniences, that attend the Trust of a Member of Parliament faithfully discharg'd, 'tis very suspicious and reflecting upon their honesty, if any such stand; and I think we are bound in charity, nor can we do them a greater courtesie, than to answer their Petition in the Lord's Prayer, Nor to lead them into temptation.

Secondly, Suspect all those (men of ill repute) who in their Profession or near Relations have any dependency upon the Court; for they (unworthily) guessing at the King by themselves, are apt to vote right or wrong, as they imagine will most please the prerogative Party. And perhaps this fancy helpt the Earl of Danby to that favour, which hindred him from coming upon his Trial the last Sessions. It is a hard matter for a Courtier to please that Minister who supports him, and those whom he represents at the same time; and if he endeavours to oblige both, he becomes such an uncertain Weathercock, as most commonly he pleases neither. Wherefore the most prudent and honestest of the Courtiers are observed to decline being Parliament-men, for this very Reason.

Thirdly, Suspect all such as spend much upon you in Entertainments at their Elections: for that (as I told you before) he who buys any Office, designs to make Money of it again. And then consider with your selves, what Loosers you will be, if to laugh and be merry one day, the Person you choose should give you and your Children occasion to mourn for ever after! Think how justly the ancient Heathens may upbraid this baseness of us Christians, when, as they sacrificed many of their Children, nay and oftentimes their own Lives for the good of their Country, so on the contrary do we sacrifice both our Religion, Lives, and Country, for the pleasure of one days debauchery.

Fourthly, Shun all such men as are desperately in Debt: for they needing Protection from paying of their Debts, are so afraid of being dissolv'd, as makes them submit to any thing, rather than be left to the unmerciful Rage of their hungry Creditors, who have so long fasted for their Money. For all such Persons (though some of them may be look'd upon as honest fair-condition'd Gentlemen, and good House-keepers) are in danger of being tempted to repair the decays of their own private Fortunes, by the Ruine of the Publick. Moreover, the choosing of such broken Fortunes, undoes Trade, ruins whole Families, and I have known it drive many men (contrary to their own inclinations) to wish never to see Parliaments more in England.

Fifthly, Avoid all such as have been known Favourers of Papists, or Relations or Friends to any of the Lords in the Tower; nay beware of any that shall be recommended to you by such as are so, (let them be never so Great men in your Countries) unless you intend to have their Friends to be their Judges. For when any Person shall out of a private Interest of his own, Elect or give his Voice for one who is either a Friend or Relation to Him that stands Impeach'd by all the Commons of England of High Treason, he does in such a case, as much as in him lies, endeavour to destroy the Kingdom, by saving the Life of its Enemy; for that if all other Electors should do the same, he might live to perfect that Ruine amongst us, which otherwise he must leave unfinished: An Act no less unnatural, than for a man to sell a Pardon to him that murder'd his own Father! If this last most wise Parliament thought it reasonable (as they did) to Vote him a Betrayer of the Rights and Priviledges of the Commons of England, who should dare to plead at Bar in behalf of the Earl of Danby; let not those who choose his nearest Relations and Friends for his Judges, think themselves less faulty than he that should have pleaded for him after the aforesaid Vote, since the design of both is the same, viz. the saving of his Life. Therefore if any do so, may their shame be their confusion.

*Sixthly, Above all others choose not any of those who have been justly pointed at by the name of Pensioners, as being the worst and basest of Traytors; who making shipwrack of all Honour, Honesty, and good Conscience, sell their Votes for Offices, present Gratuities, or constant Pensions. The first notorious brood of these Vermin, were in the Old Long Parliament call'd by the name of Self-seekers; but the late Lord Treasurer's Creatures were in greater numbers, more voracious, and of more universal obedience, or as the French call it, *Sans Reserve*. They by our late excellent House of Commons, are for their Secret Service branded by the open name of Pensioners, which they will hardly lay off, notwithstanding the Parliaments dissolution hath as yet rescued them from other*

other punishment. However, that the Popnlace might not split twice upon the same Rock, my request is, that before they go to any Election, they would peruse Sir Stephen Fox's Catalogue both of such Persons and Sums as he recollected in his memory, without the help of his Books, which upon some weighty Reasons (above us Vulgar peoples searching into) was denied him. Now this *Pensionary* Institution of the Treasurer's, was certainly of great advantage to himself, and most pernicious to England; for if he did really distribute such sums as is pretended, then he might in a short time make and repeal what Laws he pleas'd; or if he did not distribute them, then to his own enriching he might by an untrue accompt, divert a vast Treasure into his own Purse.

Seventhly and Lastly, As for you Citizens, Burgeses, and Freemen of Corporations and Cities, I shall say but little to you in particular, more than what hath been said already in general; only, *whoever is unfit to be chosen Knight of the Shire, is likewise unfit to be chosen a Burgess*. Neither let the more specious pretences of any man, (that shall promise to build you a Town-Hall, or relieve your Poor with Money, or out of his adjacent Woods) deceive you any longer; for if so, wherein are you better than your Horses, whom you catch every day, and clap a Bridle into their mouths, only by shewing them a few Oats, which they are never like to eat. Even the very Mice are too wise to be taken by an old Bait, but will first have the Trap new baited, before they'll meddle; and yet I have known a Corporation, which has been taken twice by one and the same Bait. But however, suppose these men do really perform what they promise, what compensation is that, if the men you choose should lay a good swinging Tax upon your Estates, without any real cause; or should give up the very Power you have of Taxing your selves, or sending your Representatives in Parliament, (for one bad Parliament may ruine us) what good would the Money for your Poor do you in such a case, more than when you were thereby reduced to Beggery, you might perhaps your selves (the Gentry of the Country having no reason to relieve you) be forced to come in for a small share of this their Hypocritical Charity: An excellent reward for Folly. Neither say, Oh, this is but one man, and can have but one Voice; he will do our Town a great deal of good, and can do us but little hurt if he would. For that, first, one or two Voices have sometimes carried a Vote of great importance: and secondly, you know not the bad example this may give to other Neighbouring Corporations, and if all should do so, in what a miserable case would you be? since the Voices of the Burroughs make two thirds of the House. Lastly, no man can tell the influence that one cunning talkative men hath over the rest of the House, especially over those that weigh Words, more than Reason and Sense. But I shall say no more upon this subject, only desire you to remember *Esaú*, who sold his Birth-right for a mess of Pottage, and could never afterwards recover it, though he sought it with Tears: Also, when once you had Elected such a corrupt Parliament, no Prince (but so just and gracious a Prince as ours) would suffer you to get rid of 'em in haste, or at leastwise till they had done your business for you.

Having thus therefore shew'd you what persons you ought not to choose, so now in the next place, the more clearly to perceive what kind of persons our present necessity requires to be chosen; consider for what ends they serve, and they are two; One is, the preservation of our Religion from Popery; The other is, to preserve inviolable our Liberty and Property, according to the known Laws of the Land, without any introduction of that absolute and arbitrary rule in other Countries, which we are neither to imitate or regard.

First, Therefore as near as we can guess, *we ought to elect good Protestants towards God, and just towards Men*. But forasmuch as in this corrupt Age wherein we live, men are not so spiritual as they ought to be, it is not amiss to seek for those, whose spiritual interest is seconded by a temporal one. Wherefore the surest Champions for our Religion against the Papacy, are our *Abby-landed men*; for notwithstanding the registred Dispensation to *Henry* the Eighth from the Pope, for the seizing of those Monasteries and Lands, yet of late they pretend that the Pope had not power to alien them from the Church; wherefore the present possessors can never trust or rely upon any new Promises or actual Grants thereof, especially from him whose everlasting and declared Maxim it is, never to keep Faith with Hereticks. Undoubtedly to make easie his ascent into the saddle, he will proffer many fair Assurances and Grants; but if these Abby-landed men, be not the most silly of all others, they will never believe him; for when he is once firmly settled, then will

will he with his Canon-Law distinctions, like Fire under Quick-silver, evaporate away all his promises, and violently resume the Lands, glorifying his own Bounty, if he require not the mean profits.

Secondly, For our Liberty and Property, men of fair Repute in their Country, are of all others most likely to prove the stoutest Patriots, especially if in Possession or Reversion they are men of good Estates; for their Concern is the greater: And we find by experience of such as travel into forreign Parts, where themselves have no Estates, *Facile habetur pauper as sine damno*; and accordingly when War and Confusion begins to arise, they apprehend it not with the hundredth part of that anxiety, as they would do if the like should arise at home, where their whole livelihood is at stake.

Thirdly, and lastly, I conceive it will not be amiss, if for the most part you choose the same Members again that serv'd you faithfully the last time; since in so doing, you will both take off that fear of Dissolutions, which is of such fatal consequence in a Parliament, as also oblige them to serve you more cheerfully ever after, when you have so highly honour'd them twice. Which being all the Advice I can give you in this Matter, I shall conclude with desiring you not to be weary of well-doing, neither to be alarm'd or troubled at frequent Prorogations or Dissolutions; since if you persist in the same steady course you have already begun, it will but fall more heavily upon the heads of those, that are the contrivers of these Misunderstandings between his Gracious Majesty, and his most faithful Subjects, for whose happy union, as well in opinion as affection, none can pray more heartily, than

Your most humble Servant,

and Fellow-Subject,

PHILOLAUS.

POST-SCRIPT.

What I have here written, I do declare before Almighty God, proceeded merely from the earnest zeal and desire I had of serving my King and Countrey; hoping by this timely caution to the Vulgar, to procure such Senators, as might add to the Lustre of our best of Kings and Governments, such as might keep the Ballance even, and prevent our running either into Tyranny and Popery on the one hand, or into a Republick and Fanaticism on the other: Such as might divert that Storm which threatens us, giving us that Peace and that Tranquillity, which all men, who have either Estates or Families (like my self) are bound to pray for; such as might render to *Cesar* the things that are *Cesar's*, to God the things that are God's, and to the People the things that are the Peoples. For as I am govern'd by no private Faction or Interest, but purely by the dictates of my own Conscience and Reason; so there is no Government but our English Monarchy, nor no Religion but what is prescribed in the Church of England, that I hope ever to see prevail amongst us. We have an old Proverb, and 'tis true as to our condition, *Over Shoes, over Boots*; so that now we have proceeded thus far in opposing Popery, we cannot be safe but in doing more; for that 'twill be too late to repent, when a never-forgiving Popish Successor shall come amongst us, with that Text in his mouth of *St. Luke 19. 27. But those mine enemies which would not that I should reign over them, bring them hither and slay them before me.* — *Quicquid delirant Reges plebs unum Achivi* — Wherefore to prevent all this ruine and misery, we cannot too often and too sincerely pray for the Life, Happiness, and Prosperity of our most Gracious Prince and Sovereign, *Charles the Second*, whom God preserve both in this World, and the next.

F I N I S.

